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ment for extending the advantages of education to Indian women. Christian missionaries have already played a large part in this work. By them the first girls' schools were founded and managed. Today they carry on a very large number of the primary girls' schools. In their hands also are the secondary education and the training of teachers. But with the present tendencies the future place of the missionary in the educational process cannot be very clearly foreseen. There are many obstacles in the way of progress in any forward educational movement for women in India. The chief of these is probably that the great majority of Indian girls now at school will be married before they can acquire a solid education. It is needful that Indian girls should be trained to become good wives and mothers. The seriousness of this plea is appreciated when it is recalled that the family is the center of the Indian social system. Just what is the ideal education for these girls has not yet been discovered. On leaving school at thirteen or fourteen they have no independent mental life, having had only the vernacular education of elementary schools. In most parts of India the native language will provide nothing for them to read except abstract philosophy.

On the other hand they will know very little English, not enough to read an ordinary book. It is very probable that the solution of this problem must come through Indian women themselves. Indian men are not equal to the task. They are not yet convinced of a woman's need of, and right to, an intellectual life. It is doubtful if men are ever capable of planning a right education for women. In India the leaders of the education of women must not only be women but be Indian women. There are now a few such and they are of great influence in their own circles. The difficulty is that there are not enough of them. Until a body of more highly qualified native teachers is prepared there will be great need to retain the foreign teacher. At present higher education makes necessary thorough training in English because the intellectual and national life of India is carried on in English. This importance of English may be only temporary, but it is real now and women as well as men must have its advantages. While there is no great probability of a speedy advance in the education of Indian women, there is, on the whole, adequate grounds for the promise of decided and permanent progress.

## RELIGIOUS EDUCATION

### **The Union of American Hebrew Congregations**

It is announced in the *Reform Advocate*, September 29, that this organization has undertaken an important step in expansion. In September, The Board of Managers of Synagog and School Extension convened in Cincinnati in semiannual meeting. For the conduct of work on the Pacific Coast it voted to establish an office in San Francisco. This action was the result of a report submitted by Rabbi Egelson, assistant director of the Department of Synagog and School Extension. An extended survey which he

had made of this field revealed that there were many religious schools to start and congregations and sisterhoods to organize. Also many small communities were found with only a few Jewish families each. The children of these families are growing up without the benefit of religious instruction. To meet this need instruction will be carried on by correspondence through this new office which they are establishing. The movement will also look to the care of the religious nurture of Jewish students in the various universities and the Jewish inmates of hospitals and correctional institutions.

### A Sunday-School Festival

So much has been introduced into the Sunday school to modernize it and increase its efficiency that we wonder at times what is left that can yet be done. Innovations continue to come, and some of them mark an advance over the former method of doing things. In the *Graded Sunday-School Magazine*, September, we have a description of one of the very fine features of the Union School of Religion of Union Theological Seminary, New York City. The particular feature in question was a Sunday-school festival, a type of the Sunday-school entertainment of tomorrow. It was an effort on the part of the boys and the girls to demonstrate to their parents and friends the message which the year's study had brought to them. This demonstration was made in dramatic form. One particular theme had run through all grades for the entire year. This theme, "Friendship," was made the theme of a public pageant. Throughout the year, in their study, the boys and girls had been building imaginatively and in their efforts at service a "House of Friendship." This special theme was emphasized in all lessons, in the stories, in class discussions, in their ministrations, and in other activities. Here we indicate only very briefly what was given:

In the introductory scene the Spirit of Friendship enters, escorted by singing children and by his attendants—Gratitude, Good Will, Reverence, Faith, and Loyalty. He calls Reverence to bring the Knights of the Hearth, that they may kindle a fire and warm the House of Friendship. He then dispatches the other attendants to find children to help in filling the House. They bring back the Union School of Religion, whom Friendship commands to go far and wide into the past and present and bring all into the House of Friendship.

Then followed four interludes and four episodes. The former were scenes dramatized from the literature studied during the year; the latter were scenes representing

forms of service in which the children had engaged during the year. Amos, King Agrippa and his wife, Paul, the Roman governor and his attendants, a group of early Jewish Christians, a slave, Martin Luther and a crowd of peasants and students, were among the characters impersonated. At the conclusion there is a service of worship in this House of Friendship, which it turns out is also the House of God, to which all the families that are related to the school—the dearest friends of all—and their guests of the afternoon are invited. There was no elaborate scenery nor costly costumes. Although there were about one hundred and fifty boys and girls the entire expense was no more than twenty-five dollars. Such dramatization is sure to be more widely used in the future in our religious teaching.

### President Wilson's Proclamation to the Children

Teachers and ministers everywhere can do much to encourage co-operation with the national plans that are promulgated from time to time. In a special proclamation our President calls upon the children of the nation to participate in the works of mercy in the war. On every hand the patriotism that does something is receiving emphasis. Here we have a fine opportunity to train the children in practical service. The *Churchman*, September 29, says, "The home, the church, our day schools, and Sunday schools should make most of the opportunity." The following is the proclamation:

#### *To the School Children of the United States—A Proclamation:*

The President of the United States is also president of the American Red Cross. It is from these offices joined in one that I write you a word of greeting at this time when so many of you are beginning the school year.

The American Red Cross has just prepared a junior membership with school activities in which every pupil in the United States can find a chance to serve our country. The school is the natural center of your life. Through it you

can best work in the great cause of freedom to which we have all pledged ourselves.

Our Junior Red Cross will bring to you opportunities of service to your community and to other communities all over the world and guide your service with high and religious ideals. It will teach you how to save in order that suffering children elsewhere may have the chance to live.

It will teach you how to prepare some of the supplies which wounded soldiers and homeless families lack. It will send to you through the Red Cross bulletins the thrilling stories of relief and rescue. And, best of all, more perfectly

than through any of your other school lessons, you will learn, by doing those kind things under your teachers' direction, to be the future good citizens of this great country which we all love.

And I commend to all school teachers in the country the simple plan which the American Red Cross has worked out to provide for your co-operation, knowing as I do that school children will give their best service under the direct guidance and instruction of their teachers. Is not this perhaps the chance for which you have been looking to give your time and efforts in some measure to meet our national needs?

Woodrow Wilson, *President*

## CHURCH EFFICIENCY

### **The Churches and National Religion**

This subject is discussed in the *Constructive Quarterly*, June, by W. B. Selbie, M.A., D.D., principal of Mansfield College, Oxford. It is assumed that "the place and possibilities of religion in the life of nations" is among the very important problems raised by the present war. If the war reveals a sad deterioration of religious ideals it does not take by surprise those who knew the real religious conditions before the war came. The present religious status does not mean that Christianity has failed but that there must be a clearing away of much of former error and confusion. It must be understood that religion is a life and is not to be confounded with the externals in which it finds expression. The essence of religion is after all not in creeds, dogmas, and forms of worship. Religion must have room and scope for development. It is a living thing. Along with other things ecclesiastical history gives ample proof of the mischief that can follow from wrong relations between religion and the state. It is more readily seen now that there must be a more genuine expression of religion in the body politic. Religion as a national force has practically failed in the countries both with and without a national church. "No State establishment of religion is any guarantee that the State will be dominated by religion in all of its

actions." We have confused the function of the church in relation to the state. Long years of quiet and prosperity have made the sense of obligation to the community grow faint. The churches within the state are neither to rule it nor to be ruled by it. They do their work best by serving as a conscience in the community, and by standing for moral and spiritual ends, and keeping alive the sense of an ideal. The churches will have a great opportunity in the democracies of the future if only they can use it. Religion may be made quite a new and different thing in the life of nations. But the effectiveness of the churches is to be measured by the extent to which they are in the state but not of it. Hereafter spiritual considerations must be dominant. Never again can money, social prestige, numbers, and the like be depended on so much. There must also be freedom from all political connections. "Any Church which occupies the position of a mere chaplain to the State is likely to have its mouth pretty effectively closed."

Of the condition and work of the churches after the war no one can speak with certainty. Surely they will be faced with a unique opportunity. Then they will not be able to live on tradition, hearsay, or second-hand beliefs. Reality in religion will be demanded before everything else.